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*The Universal Instructor in all Arts and Sciences:*

AND

# Pennsylvania Gazette.

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## ACC

PREDICAMENTAL *Accident*, which alone properly answers to the Idea of an *Accident*, is a *Mode*, or Modification of some created Substance, inhering or depending thereon, so as not to be capable of subsisting without the same.

In this Sense, *Accident* is opposed to *Substance*. Whence, as Substance is designed a thing that subsists of it self, and the Substratum of *Accidents*; so an *Accident* is said to be that, *cujus esse est inesse*, that is, *the Being of which is to Be in*. And therefore *Aristotle*, who usually calls Substances simply *Entities*, *Beings*, commonly calls *Accidents*, *Entities of Entity*, as requiring some Substance wherein to reside, as their Subject of Inhesion.

An *Accident*, then, has an immediate and essential Dependance on its Substance; both as to its Production, its Continuation, and its Effects: It arises or is deduced from its Subject, is preserved or subsisted by it; and can only be affected by what alters or affects the Subject.

The Schoolmen, however, will not have *Accidents* to be mere Modes of Matter, but Entities really distinct from it; and in some Cases separable from all Matter. But the Notion of real *Accidents* and Qualities is now exploded.

*Aristotle* and the Peripateticks make Nine Kinds or Classes of *Predicamental Accidents*; others contract 'em into a less Number.

*Absolute Accident*, is a Term used in the *Romish* Theology, for an *Accident* which subsists, or may possibly subsist, at least miraculously, and by some supernatural Power, without a Subject.

Such, they contend, are the *Accidents* of the Bread and Wine in the Eucharist, *e. g.* the Colour, Flavour, Figure, *&c.* thereof, which remain after the Substances they belong'd to are chang'd into other Substances of Flesh, *&c.*

This Absurdity has been very stifly maintain'd by many of their Casuists; and even decreed by some of their Councils. The Eucharist, say they, being a Sacrament, *i. e.* a visible Sign of an invisible Grace, 'tis necessary there be something sensible therein: Now, this cannot be the Substance, That being destroy'd or transubstantiated; and therefore must be *Accidents*. Add, that in every Conversion there must be something of the former Nature remaining after the Change; otherwise it would be no more than a simple Substitution of one thing for another: As, then, nothing of the Substance

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remains, it must be *Accidents*. Hence, the Council of *Constance* condemns the following Proposition, which is the Second of *Wickliff*, as Heretical: *The* Accidents *of Bread do not remain without a Subject in the Sacrament.*

Some of the Fathers seem to give Countenance to the same Opinion. S. *Basil*, in his VIth Homily on the Creation, observes that Light, or rather Brightness, the Splendor of Light, is a thing distinct from its Subject, as Whiteness is from a white Body, and that it existed in the Beginning, without this Subject; having been created four Days before.

The *Cartesians*, to a Man, combat the Notion of *Absolute Accidents*, it being their Doctrine, that the Essence of Matter consists in Extension; and that *Accidents* are only Modifications thereof, in no wise distinct from it: An *Accident* without a Subject must be a Contradiction. And hence *Cartesianism* is branded as contrary to the Faith.

Various Expedients have been invented by the *Cartesians*, to account for Transubstantiation, *&c.* without the Hypothesis of *absolute Accidents*. Some hold, that the usual Impressions are made on the Sense by the immediate Agency of God; and without any Thing remaining of the former Nature. Others ascribe the whole to heterogeneous Matters contain'd in the Pores of the Bread, *&c.* which remaining unalter'd by the Transubstantiation, produce the same Sensations as the Bread produced.

*Accident* is also popularly used for a contingent Effect; or something produced casually, and without any Foreknowledge or Destination thereof in the Agent that produc'd it.

*Per accidens*, is frequently used among Philosophers, to denote what does not follow from the Nature of a Thing, but from some *accidental* Quality thereof: In which Sense, it stands opposed to *per se*, which denotes the Nature and Essence of a Thing.

Thus, Fire is said to burn *per se*, or consider'd as Fire, and not *per accidens*: But a Piece of Iron, tho' red hot, only burns *per accidens*, by a Quality *accidental* to it, and not consider'd as Iron.

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*Scribendi recte sapere est & principium & fons*
*Rem tibi Socraticæ poterunt ostendere chartæ.* Hor.

'TIS the Justness of Sentiments, we agree, that principally forms the Beauty of any written Treatise, or Production of Art. Where this

this is wanting, in vain we attempt by the moſt ſtudied Ornaments of Language, or Pomp of Words to ſupply the Defect. The moſt ſumptuous Dreſs cannot render Deformity agreeable, nor the Taylor's niceſt Art communicate the graceful Manner and becoming Freedom and Command of Limbs and Motion we admire in the well-bred Gentleman. 'Tis true, Proportion and Unity of Deſign, that pleaſes the skilful Architect, without which the magnificent and far-fetch'd Materials paſs for nothing, he condemns the Building as monſtrous and Gothick: Nor is it the Beauty or Luſtre of ſingle Parts that charms his experienc'd Eye, but the full Reſult of the whole. The Adjuſtment muſt be regular, the Correſpondence exact; 'tis otherwiſe a ſplendid Chaos, a glaring Deformity. Thus the Painter, who is truly a Critick in his Art, conſiders whether the Piece be well deſign'd, and the Drawing according to Life, and is not captivated by the glittering Frame, the fine Drapery or ſhining Colours.

Now to attain juſt Sentiments of Life, to diſtinguiſh the Beautiful from the deformed, to deſcribe Men and Manners truly, and give to each Action its juſt Body and Proportions, requires long and conſtant Study and Practice. All which muſt be underſtood by the Moral Artiſt whoever he be, that would deſign after the Life, and perform any thing that is excellent in the Kind. This was well known to the great *Roman* Critick, when in his *Art of Poetry* he recommends to his illuſtrious Pupils, the divine *Socrates*, as a perfect Character, and his Philoſophical Papers, as the great Exemplars, the Models of Perfection he would have them copy after;

------ *Vos exemplaria Græca*
*Nocturna verſate manu, verſate diurna.*

The profeſs'd Buſineſs of our Philoſopher was the doing Good to Mankind, inculcating noble and generous Principles of Vertue, and expoſing Vice in its own Native Deformity, for which Task he was ſuitably prepar'd by an intimate Converſe with himſelf, and an exact Knowledge of the World. He had traced the human Paſſions to their Original Source, and penetrated into their cloſeſt Retirements. He followed them thro' their perplex'd Windings, and knew their different Compoſitions and Allays by continu'd Practice and Habit: He had (if I may ſo expreſs it) *built up to himſelf a Conſtitution of Vertue.* He might reaſonably hope his Endeavours would ſucceed, ſince before he undertook to inſtruct others, he fully underſtood himſelf, and confirmed every Precept by his own great Example. From him, as from a rich Storehouſe, his *Diſciple* of noble Birth, and ſublime Genius, *the ſweet Athenian Muſe*, and *Academick Philoſophy*, drew their choiceſt Treaſures of Learning and Wiſdom. The Improvements of his Succeſſors were made on the Foundation he had laid, and his Memory ſtill remains ſacred to Fame.

His Love for *Mankind* exceeded all other Conſiderations: For this he gave up his Eaſe, expos'd himſelf to the Ingratitude and Malice of his Calumniators, and ſuffered the Execution of that Sentence, which deprived the World of its greateſt Ornament and Bleſſing. As it was not Vanity or Oſtentation of Knowledge that invited him to the generous Task of inſtructing others, He did not affect pompous Diſcourſes or florid Harangues, ſuch as ſerve oftentimes only to pleaſe the Ear, or ſooth the Paſſions, without improving the Judgment, or convincing the Underſtanding; but in the moſt ſimple and familiar Manner convey'd the greateſt Truths and ſublimeſt Philoſophy. His Words ſunk into the Heart, and made Impreſſions there deep and laſting, as Characters engraven in Braſs, to be read by future Ages. His Writings are perſonated Diſcourſes, in which the particular Genius and Turn of Humour in his Actors are kept up with ſtrict Poetick Truth. The Philoſopher himſelf appears rather the Diſciple than Præceptor. He aſſumes no Maſterly and dictating Airs of Wiſdom, nor endeavours to raiſe a Character to himſelf from the Defects of his Opponent, but appears to ſeek while he gives Inſtruction, and by a kind of exquiſite and refined Railery peculiar to himſelf, expoſeth the weak or ridiculous Side of an Argument, without affronting his Adverſary.

This is indeed to be an Artiſt; for 'tis well obſerved,

*Men muſt be taught, as if you taught them not,*
*And Things unknown propos'd, as Things forgot;*
*Without good Breeding, Truth is diſapprov'd;*
*That only makes ſuperior Senſe belov'd.*
Eſſay on Criticiſm.

And this was the Art of the great *Socrates*, whoſe Raillery was always juſt, becauſe it was drawn from pure Nature, and ſeldom failed of Succeſs, becauſe it was honeſtly directed: A Species of Railery underſtood by few, and far different from that now in Vogue. For indeed nothing is more inſipid than the Petulancy of Tongue, and injudicious Random Uſe of Wit and Banter, that ſometimes paſſes for Good among the faſhionable World: And we may juſtly wonder how Men of Taſte and Politeneſs can ſo far proſtitute their good Senſe, as to give it their Attention, much leſs their Approbation. Heat of Imagination and Ebullition of Fancy, that knows no Reſtraint from Reaſon or ſolid Senſe, is too often allowed for Sterling Wit, and true Humour; while *pretty* Airs and Turns of Voice and Action ſerve to help out many a lame Thought and incoherent Sentence. The Buſineſs of the Raillier, (as he is called) is only to expoſe in the worſt Light the Imperfections and Foibles of his Neighbour, at whoſe Expence he is dreſſing and ſprucing himſelf up. Pride and Malice are the chief Motives: Humanity and good Nature are thrown aſide, and the Endeavour is not to convince but confound, tho' in ſuch a Caſe he ought to be aſhamed who puts another to the Bluſh.

*A* Pye, *a* Pudding, *a* Pudding, *a* Pye;
*A* Pye *for thee, and a* Pudding *for me,*
*A* Pudding *for me, and a* Pye *for thee,*
*And a* Pudding-Pye *for thee and me.*

Buckingham.

A COMMENT on [*Cupid wounded*] the Verſes in *Bradford*'s Mercury. No. 482.

HAD thoſe ſoft Lines been preſented to none but Gentlemen of the ſame Taſte as their ſpritely Author, there had not been ſuch ſevere Objections rais'd againſt them as I have publickly heard; but it is the Bane of ſuch tender Performances to expoſe 'em to the open Weather; 'tis like plucking a Flower from its Bed, and placing it in the fervent Heat of the Sun, or like *Cupid*'s hazarding his delicate Fingers in a Hive of Bees. It has touch'd me to the Quick to hear this pretty Piece call'd by ruſtick Judges, *unnatual, obſcure, obſcene*, &c. and as I know not the Author, I can the more impartially ſet forth the Meaning of thoſe Parts that ſeem to need it, in a proper Light, according to my Underſtanding in the Text;

" *Once* Cupid, *on a Summer's day,*
" *To* Chloe's *Garden went his Way,*

This is a very Natural Beginning; for *Cupid* being the God of Love, and Love inſpired by Warmth; no Seaſon ſo fit as the Summer for *Cupid* to go abroad, on his Adventures; and *where* can his Way lead ſo naturally as to the Garden of *Chloe?*

" *When he had pillag'd all her Houſe,*
" *And made a general Rendezvous.*

The malicious Objections to theſe two Lines are againſt the laſt Word of each Line. But without being beholden to the Vulgar Plea, *For Rhyme Sake*, I ſhall ſhew, on Behalf of the ingenious Compoſer, the Propriety of both theſe rhyming Words, independent of the Gingle: And firſt the Word *Houſe*,--- Is it not eaſy to conceive that a *Garden* would be incompleat without an *Arbour* or a *Summer-houſe?* and for what Reaſon ſhould *Cupid* take a Jaunt to *Chloe*'s *Garden*, but to find her in her Summer-Houſe, and moſt probably aſleep reclining on a Pillow compoſed of Flowers mingled with the gay *Decorations* of her Perſon, together with *Billet-doux* the Amulets of ſoft Repoſe? This is a Scene fit for the *inſidious Cupid* to pillage in. But how could *Cupid* alone make a general *Rendezvous!* This is to be underſtood of the *little Loves* that attend him, the *melting Paſſions* and *Paradiſical Images* which he employs to conſerve the *Fair One*, in profound Sleep, while he *anatomizes* her *Vitals*, and diſpoſes her every Part to Love. In this State was our *firſt Parent* placed for ſuch a *Diſſection*. And this accounts for the ſeeming Obſcurity in our *Poet*'s *Anatomy* of the *Heart and Liver*, which to me is as proper Phraſe, touching *Chloe*, as the Anatomy of *Ribs*, *Backbones*, and *Jointures*, for *Strephon*, or any other Man; beſides there is in the *Heart* a *cartilaginous Subſtance*, or kind of Bone, eſpecially in Females, which favours my Argument.

Indeed the Sixth Line is more difficult than the foregoing; 'tis this,

" *And play'd the Devil with her Quiver.*

But this is not unaccountable neither, tho' ſome Criticks have ſo ſaid. 'Tis true, *Cupid*'s *Quiver* is better underſtood (I mean as to the Language only) but why may not *Chloe*, too have a Quiver? I have already ſhewn that *Cupid*'s ſecret Work with her was to diſpoſe her to Love, and it is a Thing of common Notice that ſome Females are leſs limited and ſingular in their loving Diſpoſitions than others; and ſuch is *ſhe*, with whoſe *Quiver* the *little God Cupid* has play'd the *Devil*. What remains to ſet this particular Line in a clear View, is to prove that *Chloe* might have a *Quiver*; and this I ſhall do by an Inſtance from great Authority; *She will open her Mouth as a thirſty Traveller, when he hath found a Fountain; and drink of every Water near her: By every Hedge will ſhe ſit down, and open her* Quiver *againſt every Arrow.*

Thus far I preſume to have been ſucceſsful, except Brevity be laid to my Charge; for I confeſs that I pay a great Regard to the *Laconick* Way of paraphraſing, ſo faſhionable in this Age, having in a little Space run thro' five Lines of a profound metaphorical Author: In the Reign of Queen *Elizabeth*, of happy Memory, ſo much of an obſcure Text would with Eaſe have expanded it ſelf into a large Folio. This to make Amends for Brevity.

N. B. *The Commentator on this* Piece *deſires a little to inform the Gentlemen of Taſte, that according as they ſhall think proper to receiv this little Trifle, they ſhall meet with ſome little diverting* Papers *more of this Kind, that may be of a little Amuſement to 'em, in their Leiſure Hours. That is, he deſigns to continue his Comments on the preſent or any other Poem of our own Production, tho' it is to be fear'd this elegant* Piece *is entirely ex tick.*

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## *FOREIGN AFFAIRS.*

*Hague, October* 26. They write from Holland, the News which is brought from Copenhagen, concerning the Greenlanders who are in that City, amuſes very much. It is ſaid, they have given Proofs of their Skill in ſwimming and diving, before the Daniſh Court and a great Number of People, as are very extraordinary. The Habits of the People are made of the Skins of Beaſts, but ſo well dreſſed and prepar'd that no Water can enter, which has given the Virtuoſo's of Holland a Notion, that their Art and Skill is owing to their Dreſs, where they have ordered ſome Dutch Maſter-Taylors to take a Pattern of their Dreſſes, expecting by that means to be able to fitt up ſeveral Veſſels that have been loſt in thoſe Seas.

*Naples, Nov.* 23. We learn from Calabria, that the 6th Inſtant they had there a furious Tempeſt and Storm, which had done much Damage to the Ships along the Coaſt; a Tartane richly laden from the Levant among others, having been caſt away.

It is written from Baſſitate, that they had felt there two Shocks of an Earthquake.

*Hamburg, De.* 10. The Magiſtrates of this City have wrote a very obliging Letter to the King of Denmark, offering to contribute all that lies in their Power, to rebuild the Houſes deſtroyed by the late Fire at Copenhagen, which has been ſo Graciouſly receiv'd by his Daniſh Majeſty, as makes it hoped that a good Harmony between this City and the Court of Denmark will ſoon be reſtored.

*Boſton*, We have an Account from Antigua, that ſometime in January laſt, a great Number of Negroes form'd a Conſpiracy to riſe againſt and deſtroy the Engliſh Inhabitants, and make themſelves Maſters of that Place; but about 3 or four Days before it was to be executed, one of the Negroes diſcovered the ſame to his Maſter, upon which ſeveral of the Negroes were examined, and the Information found true. Four of the chief Conſpirators were by Authority order'd to be burnt, one to have his Head cut off, and put upon a Pole and his Body burned, and upon *Feb.* 1. Four Stakes were driven into the Ground, about 8 Feet diſtant from one another, and the Negroes chained to the Stakes, one of them was repriev'd, the others were burnt to Death; one of the Negroes behav'd

behav'd very obſtinately, took up a Stick of the Fire-Wood, and ſtruck down one of his Companions, and endeavour'd to ſtrike the Officers. 'Twas admirable to ſee how long they ſtood before they died, the great Wood not readily burning; and their Cry was *Water, Water!*

*Philadelphia*, the 10th Inſtant.

The ſudden Deceaſe of the *Busy Body* has prov'd leſs ſhocking, becauſe he was from his Birth a very weakly Child, and born with an incurable peccant Humour which continu'd to float over his whole Body, till at length it ſettled in one of his Legs with a violent Tumour, upon which the moſt skilful Doctors adviſ'd him to an Amputation, but his Original Stock of Life being ſo very low and languid, 'tis ſaid he expir'd under the Operation, and is to be interr'd this Evening in the moſt private Manner.

We hear ſome Gentleman, *exceedingly* addicted to Charity, propoſe to erect a Tomb to his Memory by Subſcriptions which are taken in at the Printer's.

As I have the rough Draught by me, my curious Readers will not be diſpleas'd if I acquaint them with the Propoſals, and invite them to contribute to ſo generous a Work.

The Tomb is to be erected at the upper End of *Second-ſtreet*, the Top a Square black Stone, ſupported by four grey Marble Pedeſtals, between which are four Plains of white Marble-Ground arch'd with black Rims ſupported by weeping Cupids with theſe Inſcriptions,

*Northwæ.*
H. S. E.
Cenſor Morum, Buſy-Body-generalis, Prov. Pennſylvaniæ
Et
Comitat. Novi Caſtri, Kentii, atq; Suſſexiæ ſuper Delawar.

On the South Front,
..... *Son Eſprit*
*Voudroit pour ſon repos n'avoir jamris ecrit -- Helas! Helas!*
Vix natus, obiit.

On the Weſt,
*Tranſiit in tenebras, animal puer inſcius infans.*

And on the Eaſt for the Benefit of the *Engliſh* Reader, are theſe Lines;

*We mourn your Fate, unhappily ſevere,*
*Scarce born to languiſh, dye and diſappear,*
*When you deſign'd*, at leaſt to live one Year.

*But madly diſregarding Reaſon's Love,*
*When Men converſe with every dirty W--re,*
*We ſee a wretched puny Offſpring riſe,*
*That lives in Pain a while*, rots, ſtinks *and* dies.

Entred Inwards.

Sloop Trial, *Ed. Stiles*, from *Bermudas*.
Friendſhip, *Sam. Bucknel*, from St. *Chriſtopher's*.
Endeavour, *Francis Gottier*, from *Salem*.

Entred outwards.

Snow *Alexander* and *Ann*, *William Clymer*, for *Lisbon*.

Cleared.

Ship *Roe-Buck*, *Henry Coombe*, for Jamaica.
Brig. *Molly*, *Alexander Chamberlain*, for Newfoundland.

VERY good Red Leather Chairs, the neweſt Faſhion, Fine *Flanders*-Bed-Ticks, and ſundry other *European* Goods, and likewiſe Cinamon, at very reaſonable Rates, and choice *New-England* Hopps, and very good Beavour Hats, and Silk-Stockings to be ſold by *Peter Baynton*, living at the lower End of *Front-ſtreet*.

RUN *away the* 15th *of this Inſtant, from the Ship* Mary, Robert Degliſh *Commander, an Apprentice to the ſaid Veſſel, named* Patrick Lamenon, *an Iriſh-man, a Cooper by Trade, aged about thirty Years, he's a thin Fac'd Fellow, of a middle Stature, with long lank brown Hair, a light Colour'd Jacket with Canvaſs Patches on the Shoulders, Canvaſs-Trowzers, a large Hat, light grey Stockings. Whoever takes up the Servant, and brings him to* Robert Degliſh, *or* John Morriſon *at* Henry Dexter's *in* Philadelphia, *ſhall have Twenty Shillings reward, and Reaſonable Charges paid, by* John Morriſon.

RUN away from *Chriſtopher Smith* Merchant, a Servant Maid, named *Mary Wilſon*, a *Londoner*, ſhe is a Mantua-maker by Trade. She has on a brown Gown fac'd with Black, a red Petticoat, of pale Complexion, high Forehead; Whoever brirgs the ſaid Servant to *Samuel Ferguſon*, in *Walnut-ſtreet*, ſhall have Twenty Shillings reward paid by the ſaid *Samuel Ferguſon.*

To be ſold,

A Good Plantation on *Brandy-wine* Creek, in *Cheſter* County, lately belonging to *Joſeph Cloud*, containing 225 Acres, with a Houſe, good Barn, Orchard; and between 40 and 50 Acres clear'd, the ſaid Land being well ſituated for Meadow running about 300 Perches on the ſaid Creek, about 30 Miles from *Philadelphia*, enquire of *Edward Horne* of *Philadelphia* aforeſaid.

TO be ſold, a Penniworth, a ſmall Plantation, about Five Miles from *Burlington*, containing about One Hundred and Fourteen Acres very well timber'd, and about 40 or 50 Acres fit for Meadow, and a little Houſe and good Orchard thereon; likewiſe a Parcel of Land adjoining thereto, may be bought with it, if requir'd; alſo a Meadow ſome Diſtance from it. Whoever wants to buy the ſaid Plantation, may enquire of Dr. *Browne*, by *York*-Road, near *Burlington*, and be further inform'd of Particulars.

*ADVERTISEMENTS.*

TO be ſold by *Thomas Folks*, junior, the Plantation whereon he lives, on the Poſt-Road by *Croſswicks*-Bridge, and Meeting-Houſe in *Weſt-Jerſey*, containing 300 Acres, a great deal of good *Engliſh* Graſs Meadow, and others, about 130 Acres of Plow-Land clear'd, and in good *Engliſh* Graſs, a large Dwelling-Houſe and Barn, a large Orchard containing betwixt two and three hundred grown Trees, which ſaid Place is well watered, and a Well cloſe to the Door, which ſaid Plantation lies within 4 Miles of *Delaware*, where Sloops do come, and in the Neighbourhood of 4 or 5 Mills, the fartheſt not above 4 Miles off, which ſaid Plantation will be ſo'd an extraordinary Penniworth, and Payments very eaſy by *Thomas Folks*, junior.

Likewiſe 200 Acres of good Land and Meadow, upon the ſaid *Croſswick*'s-Creek, by the ſame Hand.

From the *Friendly Office* for ſelling all ſorts of Goods cheap.

1. A *Feather Bed, extraordinary cheap.*
2. *Merchants Magazine.*
3. John Whitehead's *Works.*
4. Vernon's *Compleat Compting-Houſe.*
5. George Whitehead's *ſober Expoſtulation.*
6. W. Penn's *Primitive Chriſtianity.*
7. *Harmony of Old and New Teſtament.*
8. A *parcel of well-made* Shoes, Neats-Leather, *to be ſold cheaper than ordinary.*
9. *A Clock, that goes well, to be ſold upon Credit.*

PHILADELPHIA: *Printed by* Samuel Keimer, *where Subſcriptions are taken in for this Paper, at* Ten Shillings *a Year, and Aavertiſements inſerted at* Three Shillings *each.*